

الهدية الهدية لأبي إياد

في

مسائل الإيمان

A Gift of Guidance to Abu Iyaad regarding
the Issues of Eeeman

[Foreword]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله الذي أرسل رسوله بالهدى ودين الحق ليظهره على الدين كله وكفى بالله شهيدا وأشهد أن لا إله إلا الله وحده لا شريك له
إقرارا به وتوحيدا وأشهد أن محمدا عبد الله ورسوله صلى الله عليه وعلى آله وسلم تسليما مزيدا

أما بعد :

-Obligation of Ittiba' and warnings from Ibtida' (innovations):

Shaykhul Islaam Ibn Taymiyyah (may Allaah have mercy on him) said: “As for the *tareeqah* (way) of *Ahlu Sunnah wal Jama'ah*: it is to follow the *athaar* (narrations) of the Allaah's Messenger (*sallalaahu 'alaihi wasallam*) in secret and in open, and to follow the *sabeel* (path) of the first of those from the *Muhaajiroon* and *Ansaar*, and to follow the *wasiyyah* (testament) of the Messenger (*sallalaahu 'alaihi wasallam*):

(عليكم بسنتي وسنة الخلفاء الراشدين المهدين من بعدي تمسكوا بها وعضوا عليها بالنواجد
وإياكم ومحدثات الأمور فإن كل بدعة ضلاله)

Upon you is to follow my sunnah and sunnah of the rightly guided caliphs after me, cling on to it, and bite on to it with your molar teeth, and beware of newly invented matters, for every newly invented matter is an innovation, and every innovation is a misguidance.

And it is to know that the most truthful speech is the speech of Allaah, and to know that the best of guidance is the guidance of Muhammad (*sallalaahu 'alaihi wasallaam*), giving preference to the speech of Allaah above the speech of the people, and to precede the guidance of Muhammad (*sallalaahu 'alaihi wasallam*) above the guidance of all other people, and those who hold on to this are called: *Ahlul Kitaab wa Sunnah* (The people of the Book and Sunnah).

And they are also called *Ahlul Jama'ah*; as the *Jama'ah* is to unify and the opposite is to split in to groups, and the word '*Jama'ah*' became a name to those who unify

(upon *haqq*), and *ijmaa'* (consensus) is from the three fundamentals upon which the knowledge of the *deen* is built upon.

And they weigh from these three fundamentals, the statements and the hidden and open actions of the people which are connected to the *deen*.” [Matn of Waasitiyyah fee Bayaan ‘Aqeedah Ahli Sunnah]

Allaah Ta’ala said:

{وَمَن يَشَاقِقُ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبَعُ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُولَهُ مَا تَوَلَّ مَنْ وَنَصَّلَهُ جَهَنَّمُ}

[سورة النساء: آية 115] وسأله مصيراً

{And whoever contradicts and opposes the Messenger (Muhammad *sallalaahu ‘alaihi wasallam*) after the right path has been shown clearly to him, and follows other than the believers' way. We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination.}.

[Surah An-Nisa: Verse 115]

Imam Ahmad Ibn Hanbal said: "I am amazed at those people who know that a *sanad* is authentic and yet, in spite of this, they follow the opinion of Sufyan! Verily Allaah Ta’ala said:

فَلَيَحْذِرُ الَّذِينَ يَخْالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ

“Let those who oppose his [the Messenger's] commandment beware, lest some *fitnah* befall them or a painful torment be inflicted on them” (Qur'an 24:63)

Do you know what that *fitnah* is? That *fitnah* is *Shirk*. Maybe the rejection of some of his words would cause one to doubt and deviate in his heart and thereby be destroyed.”

This statement is attributed to Imam Ahmad (may Allaah have mercy on him) and it was reported from him by Al-Fadl Ibn Ziyad and Aboo Taalib. Al-Fadl reported from Imam Ahmad, saying: ‘I surveyed the Qur'an and I found the order to obey the

Prophet (sallalaahu 'alaihi wasallam) in thirty three locations therein. Then he started to recite:

فليحذر الذين يخالفون عن أمره أن تصيبهم فتنة

"Let those who oppose his [the Messenger's] commandment beware, lest some *fitnah* befall them or a painful torment be inflicted on them" (Qur'an 24:63)

Then, he said: 'Do you know what that *Fitnah* is? That *Fitnah* is Shirk. Maybe the rejection of some of his words could cause one to doubt and deviate in his heart and thereby be destroyed.' Then, he recited Allaah's saying:

فلا وربك لا يؤمنون حتى يحكموك فيما شجر بينهم

" But no, by your *Rabb*, they can have no faith, until they make you (O Muhammad *sallallaahu 'alaihi wasallam*) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission" (Qur'an Surah An-Nisa: 65)

Aboo Taalib reported from Ahmad when he was told: 'Some people prefer the opinion of Sufyaan and others to the *Hadith* of Prophet Muhammad (sallallaahu 'alaihi wasallam)'. He said: "I am amazed at those people who know that a *sanad* is authentic and yet, in spite of this, they follow the opinion of Sufyan! Verily Allaah Ta'aala said:

فليحذر الذين يخالفون عن أمره أن تصيبهم فتنة

"Let those who oppose his [the Messenger's] commandment beware, lest some *fitnah* befall them or a painful torment be inflicted on them" (Qur'an 24:63)

Do you know what that *fitnah* is? That *fitnah* is *Kufr*.' Allaah Ta'aala said, which means, "..and Al-Fitnah is worse than killing". (Surah Al-Baqarah: 217) So they claim to take the *Hadeeth* from Allaah's prophet *sallalaahu 'alaihi wasallam* yet they

are over by their whims to take the personal verdicts of others.” This was reported by *Shaykhul Islaam*. (*Fathul Majeed Sharhi Kitaab Tawheed*)

And may Allaah have mercy on Ibnul Qayyim who said: *Shaykhul Islaam* is beloved in our hearts but we love the truth more than him.” And Umar bin ‘Abdul ‘Azeez said: No ones opinion is taken above the *Sunnah* of the Messenger of Allaah (*sallalaahu ‘alaihi wasallam*). The narrations on this from the *Sahaba* and *Tabi’een* are innumerable. As-Shafi’ee (may Allaah have mercy on him) said: The people have gathered upon (i.e it is an ‘ijmaa’) that whoever anything from the matters of the sunnah of the Messenger of Allaah (*sallalaahu ‘alaihi wasallam*) then it is not (permissible) for him to take it the word of anyone over it. He is right the one who said: No ones statement is taken above the Sunnah of Allaah’s Messenger (*sallalaahu ‘alaihi wasallam*) [Ma’aarif Al-Qabool Li Haafidh Al-Hakami]

-Slip of the Scholar, Slip of the world:

Umar ibn Khattab, may Allaah be pleased with him, said: Three things demolish the Deen: firstly the slip of the scholar secondly; the *Munaafiq* who debates using the Qur'aan and thirdly the Imams of misguidance. [Takhreej Miskhatul-Masaabeeh/ 259/ Al-Albaani declares the chain of this narration to be *saheeh*]

Mu'aadh ibn Jabal, may Allaah be pleased with him, said: Beware of the slip of the wise (scholar). The *Shaytan* may speak on the tongue of the wise with a misguided statement, and the *Munaafiq* may speak a true word. So, accept the truth from whosoever it has come, for, there is light on the truth. They asked: What is the slip of the wise? He replied: It is a word that you become frightened of and you deny it and you say, What is this? So beware of the slip... [Jaami’ al-Masaaneed was-Sunan/ 9710]

Ibnul Qayyim said: The scholars will make mistakes; this is something inevitable because they are not *ma’soom* (infallible). You are not allowed to accept everything he (the scholar) says and taking his statements as if he is *ma’soom*. This is what has been dispraised by every scholar on the face of this earth; they forbid it and dispraise it. [I’laam-ul-Muwaqieen volume 2 p.173]



[Chapter on *al-Eeman*]

Ash-Shaykh Aboo 'Abdis-Salaam Hassan bin Qaasim ar-Raymee, may Allaah preserve him, said in his book '*al-Fawaaidul-'Aqaadiyyah min Ba'd Shuroohul-Lum'atul-Athariyyah*'

-*al-Eeman* according to Ahlu Sunnah is based on the five noons(ن):

- 1- اعتقد بالجنان (Belief with the heart)
- 2- نطق باللسان (Utterance with the tongue)
- 3- عمل بالجوارح والأركان (Actions with the limbs)
- 4- يزيد بطاعة الرحمن (Increases with obedience to *ar-Rahman*)
- 5- ينقص بطاعة الشيطان (Decreases with obedience to *ash-Shaytaan*)

This was said by our *Shaykh al-Muhaddith* Hammaad bin Muhammad al-Ansaari (رحمه الله) in his foreword to the checking of the book, '*Ta'deem Qadr as-Salaat*' of al-Marwazi (رحمه الله).

-Meaning of what was attributed to some of the *Salaf* that *al-Eeman* is قول وعمل (statement and action):

-I.e. قول القلب (statement of the heart): from that which is established the *I'tiqad* (belief) (ex: pillars of Eeman),

- عمل القلب (actions of the heart): from intention, sincerity, shyness, fear, reverence, hope, and other than that from the actions that are beloved to Allaah (تعالى).

- قول اللسان (statement of the tongue): utterance of the two testimonies,

- عمل اللسان (actions of the tongue): moving it in remembrance of Allaah (تعالى) and uttering them with the tongue with every good.

-As for عمل الجوارح (actions of the limbs): from the hands, legs and other than that, such as *as-Salaat*, *al-Hajj*, *al-Jihaad* and *as-Sadaqah* (charity). (See *Sharh al-Waasitiyyah* of *ash-Shaykh Fawzaan*, page 171)

-Sayings of the people on *al-Eeman*:

- 1- *Ahlu Sunnah*, their saying has been mentioned above.
- 2- *Ghulaat al-Murjiah* and *al-Jahmiyyah* (Extreme *Murjiah* and *Jahmiyyah*): It is المعرفة (cognizance) alone.
- 3- *al-Ashaa'irah*: It is التصديق في القلب (affirmation of the heart) alone.
- 4- *al-Karaamiyyah*: It is القول باللسان (statement of the tongue) alone.
- 5- *Murjiah al-Fuqahaa*: It is قول اللسان واعتقاد بالقلب (statement of the tongue and belief of the heart) alone.
- 6- *al-Mu'tazilah* and *al-Khawaarij*: It is اعتقاد بالقلب وقول باللسان وعمل الجوارح (belief of the heart, statement of the tongue and actions of the limbs).

The difference of *al-Khawaarij* and *al-Mu'tazilah* between *Ahlu Sunnah* with regards to *al-Emaan*:

The difference of *al-Khawaarij* and *al-Mu'tazilah*: they excommunicate the one who falls into major sin. The *Khawaarij* make *takfeer* of the major sinner in this world whereas the *Mu'tazilah* say that such a person is not a *Mu'min* (Believer) nor a *Kaafir* (Disbeliever) but that he is in a منزلة بين المزلتين (place between two places). And the name of *al-Emaan* was negated for him and they (the *Khawaarij* and the *Mu'tazilah*) agreed that he will be in the Hell-fire forever on *Yawm al-Qiyaamah* if he

does not repent. This is in disagreement with the belief of the *Ahlu Sunnah* as it will be mentioned below. (See *Sharh al-Waasitiyyah* of *ash-Shaykh Fawzaan*, page 172)

-The belief of *Ahlu Sunnah wal-Jama'ah* with regards to perpetrator of *al-Kabaair* (Major Sin) excluding *ash-Shirk*.

The perpetrator of *al-Kabaair*, in this world he is a *Mu'min* because of his '*Emaan*' but a *Faasiq* (a sinner) because of committing a major sin. If he died without repenting then he will be in the *mashiah* (Will) of Allaah in the *aakhirah* (hereafter). If Allaah wills he will be forgiven, if Allaah wills he will be punished because of his sins and then he will enter *Jannah* (Paradise). Allaah said:

إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاءُ

“Verily, Allaah forgives not that partners should be set up with Him In worship, but He forgives except that (anything else) to whom He pleases.”

-Actions are from *Emaan*:

Allaah said:

وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ

“And Allaah would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem).”

-The relationship between *al-Islaam* and *al-Emaan*:

When mentioned together they have separate meanings and when mentioned separately they mean the same.

The first proof: The long *hadeeth* of Jibreel in *as-Saheehayn* from the *hadeeth* of Aboo Hurayrah (*radi Allaahu 'anhu*) and in *Muslim* from the *hadeeth* of 'Umar (*radi Allaahu 'anhu*). In the *hadeeth* the Prophet (*sallalaahu 'alaihi wasallam*) described the outer actions as *Islaam* and described the inner actions as *Emaan*.

The second proof: The *hadeeth* of Ibn 'Abbaas (*radi Allaahu 'anhu*) in *as-Saheehayn*, when the delegation of 'Abdul Qays came to the Prophet (*sallaahu 'alaihi wasallam*), he (*sallalaahu 'alaihi wasallam*) said to them: أَتَدْرُونَ مَا لِإِيمَانِ بِاللَّهِ وَحْدَهُ ؟ (Do you know what is meant by having *emaan* in Allaah alone?). They replied, (Allaah and His Messenger knows best). Thereupon he (*sallalaahu 'alaihi wasallam*) said, شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنْ مُحَمَّدًا رَسُولُ اللَّهِ وَإِقَامُ الصَّلَاةِ وَإِيتَاءُ الزَّكَاةِ وَصَيَامُ رَمَضَانَ وَأَنْ تَعْطُوا مِنَ الْخَمْ (It means: To testify that none has the right to be worshipped except Allaah and Muhammad is the Messenger of Allaah, to establish the prayers, to pay the *Zakaat*, to observe the fast during the month of Ramadan, and to pay al-Khumus [one fifth of the booty to be given in Allaah's cause]). (See *al-Emaan* by *as-Shaykhul Islaam* page 4-8)



[*Ijmaa'* of the *Salaf* that *eemaan* is statement and action]

Ibn Rajab al-Hanbalee, may Allaah have mercy on him, said: “Most of the scholars said that it (*eemaan*) is statement and action, and all of this *ijmaa'* (consensus) from the *Salaf*, the scholars of *Ahlul-Hadeeth*. Ash-Shafi'ee has mentioned the *ijmaa'* of the *Sahaaba* and the *Tabi'een* on it and Aboo Thawr mentioned the *ijmaa'* too. Al-Awzaa'ee said: Those who have passed away from the *Salaf* did not differentiate between *eemaan* and action. More than one from the *Salaf* of the 'Ulama from *Ahlus-Sunnah wal-Jamaa'ah* mentioned it. From those who mentioned it from the *Ahlus-Sunnah* were al-Fudayl bin 'Iyaad and Wakee' bin al-Jarraah. From those whom it was narrated that *eemaan* is statement and action are al-Hassan, Sa'eed bin Jubayr, 'Umar bin 'Abdil-'Azeez, Ataa', Tawoos, Mujaahid, Ash-Sha'bee, an-Nakhaa'ee and az-Zuhree. It is the statement of ath-Thawree, al-Awzaa'ee, Ibnul-Mubaarak, Maalik, Ash-Shaafi'ee, Ahmad, Ishaaq, Abee 'Ubayd, Abee Thawr, and others” (*Fathul Baaree* 5/1)

The *Salafus-Saalih*, may Allaah be pleased with them all, were in agreement that there is no *Eemaan* without action and no action without *Eemaan*. This *ijmaa'* was reported from:

Imaam Aboo 'Ubayd al-Qaasim bin Salaam in *Kitaabul-Eeman* (Page 19);

Imaam al-Awzaa'ee in *al-Ibaanatul-Kubraa* of Ibn Battah (2/807);

Imaam ash-Shaafi'ee in *Sharh Usoolul-Itiqaad* of al-Laalikaai (5/139);

Imaam Ahmad bin Hanbal in *Majmoo'al Fataawaa* (7/209);

Imaam Ishaaq bin Raahawayah in *Majmoo'al Fataawaa* (7/308);

Imaam al-Muzanee in *Sharhus-Sunnah* (page 71);

The two *Imaams* Aboo Zur'ah ar-Raazee and Aboo Haatim ar-Raazee in *Sharh Usoolul-Itiqaad* of al-Laalikaai (1/286);

Imaam al-Bukhaaree in *Sharh Usoolul-Itiqaad* of al-Laalikaai (5/142)

Imaam al-Humaydee in *Sharh Usoolul-Itiqaad* of al-Laalikaai (5/139-140)

Imaam Ibn Jareer at-Tabaree in *Sareehus-Sunnah* (page 28)

Imaam al-Aajuree in *Kitaabus-Sharee'ah* (2/611)

Imaam al-Baqhawee in *Sharhus-Sunnah* (1/38)

Imaam Ibn 'Abdil-Birr in *at-Tamheed* (9/238)

Shaykhul-Islaam Ibn Taymiyyah in *Majmoo'al Fataawaa* (14/120)

Shaykhul Islaam Ibn Taymiyyah, may Allaah have mercy on him, said: "It is because of this that the statement 'eemaan is statement and action' became a signpost of the *Sunnah* with the *Ahlus-Sunnah*" (*Majmoo'al Fataawaa* 7/308)



[Is it permissible to generalize the definition of *Eeman* to be *tasdeeq*' (attesting to the truth) of what the Messenger (*sallAllaahu alaihi wasallam*) brought from his Lord' as was defined by Ibn Hajar, may Allaah have mercy on him? Is this definition by Ibn Hajar the 'aqeedah of the *Ashaairah* with regards to *Eeman*?]

Al-Haafidh Ibn Hajar (d. 853H) said, "Eemaan in the language means' *tasdeeq*' (attesting to the truth of something). In the *Sharee'ah* it means 'tasdeeq' (attesting to the truth) of what the Messenger (*sallAllaahu alaihi wasallam*) brought from his Lord, and this much is agreed upon. (Translation by Amjad Rafeeq, *Foundations of the Sunnah*/ Salafipublications)

The author of the book entitled 'A Notification of the Mistakes in 'Aqeedah of the book *Fat-hul Baari*' regarding a similar statement of Ibn Hajar concerning the meaning of *eeman*: "This statement (of Ibn Hajar) is under criticism; due to it being the statement of the *Asha'rees*, because *eeman* in the language does not just mean *at-tasdeeq*; rather it means *tasdeeq* and having a great level of affirmation, whereas it is rooted in the language from the word 'al-aman' and Abul Abbaas Ibn Taymiyyah

has brought this to notice in his book *al-Eeman al-Kabeer* (293/289/7) within his *fataawaa...*" (Translatation by Abu Fajr 'Abdil-Fattah)

The author of *al-Eeman baynas-Salaf wal-Mutakallimeen* stated in the chapter entitled '*Haqeeqatul-Eeman 'indal-Ashaa'irah* (Reality of *Eeman* with the *Ashaa'irah*): The majority of the *Ashaa'irah* in this state that *Eeman* in the *Shar'* is one and is indivisible, and it is *at-tasdeeq* of Allaah (the Most High) and of the prophethood (of Muhammad *sallalaahu 'alaihi wasallam*) and other than that. *Eeman* according to them is *tasdeeg* of the heart only. This is the *madhhab* that is well known with them."

Clarifying the types of the *Murji'ah*, *ash-Shaykh* Saleh al-Fawzaan, may Allaah preserve him, said in his book *Masaailul-Eeman*: "The second type: They are those who say that *Eeman* is only the *tasdeeq* of the heart, and this is the saying of the *Ashaa'irah*. This is also a *baatil* (false) statement since the *Kuffaar* have attestation of the heart, they knew that the Qur'aan is true and that the Messenger (*sallalaahu 'alaihi wasallam*) is true, and the Jews and Christians knew that.

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ (١٤٦)

Those to whom we gave the Scripture (Jews and Christians) recognize him (Muhammad *sallalaahu 'alaihi wasallam*) as they recognize their sons. But verily, a party of them conceal the Truth while they know it."

As-Shaykh Muhammad Amaan aj-Jaami, may Allaah have mercy on him, said in his explanation of *al-Usoolu-Thalaathah*: "...*al-Irjaa* means: to remove actions from *eeman* and that it is *tasdeeq* with the heart only or it is *tasdeeq* and statement. This is *al-Irjaa* which is widespread among the Muslims although they are not aware of it!"

As-Shaykh Rabee' bin Haadee, may Allaah preserve him, was asked, 'What is your opinion regarding the person who states that '*at-tasdeeq* is the '*asl* (foundation) of *eeman*?' He, may Allaah preserve him, replied: "This is the statement of the *Jahmiyyah* and the *Murji'ah* -may Allaah bless you- meaning with them *at-tasdeeq* is the '*asl* of *eeman*! We say: Yes it is the foundation of *eeman* but there is are

foundations that follows it too; the other foundations are the conditions of “laa ilaaha illallaahu”: ‘al-‘Ilm (knowledge), *al-yaqeen* (certainty), *al-ikhlaas* (sincerity), *al-mahabba* (love) and other than this from the conditions. And this *at-tasdeeq* is from the conditions of *laa ilaaha illallaahu*, and from the conditions of *eeman* too. Affirmation alone, is it enough? If only this foundation is established, is it enough? No it is not enough. (The one who has *tasdeeq* alone) cannot be (regarded) as a *Mu’mín* (a believer). Aboo Jahl has this *tasdeeq*, and Aboo Lahab and the *Kuffar* of every time, this is foundation was with them. And likewise *Iblees*, for verily he saw *al-Jannah* and he saw the hell-fire, he heard Allaah directly and heard the commands being made, he did not deny anything! He did not deny Moosa (‘alaihis-salaam), he did not deny Muhammad (sallalaahu ‘alaihi wasallam), he did not deny anyone (from the prophets)! He knew and he affirmed it but he was wicked and haughty..., so when he affirmed and became arrogant what will benefit him?...” (http://www.rabee.net/show_fatwa.aspx?id=46)



[Is it from the ‘aqeedah of *Ahlus-Sunnah* to say that actions are *shart Kamaal* (condition of completeness) of ‘Eeman as was said by Ibn Hajar, may Allaah have mercy on him?]

Following the words quoted in the previous chapter, Ibn Hajar, may Allaah have mercy on him, said: Then there is a difference. Is anything else a condition on top of that? Such as stating this *eemaan* upon the tongue, as well as it being in the heart, or action upon what is attested to by doing what is ordered and leaving what is forbidden?...the *Salaf* say: *Eemaan* is ‘aqeedah in the heart, statement of the tongue and action of the limbs. They mean by this that actions are a condition for its completeness. So from here comes their saying that it increases and decreases — as will follow. The *Murji’ah* say: ‘It is ‘aqeedah and statement of the tongue only.’ The *Karraamiyyah* say: ‘It is statement of the tongue only.’ And the *Mu’tazilah* say: ‘It is action, statement and ‘aqeedah.’ But the difference between the *Mu’tazilah* and the *Salaf* is that the *Mu’tazilah* make actions a condition for the correctness of *eemaan*, whereas the *Salaf* make it a condition for its completeness...” (Translation by Amjad Rafeeq, Foundations of the Sunnah/ Salafipublications)

Al-Imaam Ibn Baaz, may Allaah have mercy upon him, was asked regarding the aforementioned quote of Ibn Hajar, so he replied saying: “No, it (i.e. actions) is a portion and it is not a condition, it is a portion from *eeman*; *eeman* is statements, actions and ‘aqeedah, meaning *tasdeeq* and *eeman* to *Ahlus Sunnah wal Jamaa’ah* comprises of statements and actions and *tasdeeq*”

Questioner: There are some who say that it (i.e. actions) enters in the fold of *eeman* however it (i.e. actions) is a condition of completeness?

Shaykh Ibn Baaz: No, NO, it is not a condition of completeness, it is a portion; a portion of *eeman*, that (statement) is the statement of the Murji’ah...” (*The Magazine of al-Mishkaah* (2/279-280)/ *Translation Abu Fajr ‘Abdil-Fattaah*)

As-Shaykh al-Allaamah Rabee’ bin Haadee, may Allaah preserve him, said: “It is upon every truthful Salafi to stick to that which the Salaf have said, i.e. that *Eeman* is statement and action and belief, it is the statement of the heart and tongue and actions of the heart, tongue and the limbs. I have warned in front of the people and I have not stopped warning from (using) the statement that ‘actions are *shart sihhah* (condition for the correctness) of *eeman* with the *Khawaarij* and (actions) are *shart kamaal* with the *Ahlus-Sunnah*.” (Gift to the people of truth and learning with the statements of Shaykh Rabee regarding the issues of *eeman*/ Chapter: Regarding the phrases *Shart Sihhah* and *Shart Kamaal*)

He, may Allaah preserve him, also said: And from there lies on me is that I blind followed *fulaan* in regards to the statement that the actions are a condition of the completeness of *eeman*. Allaah knows that I am from the first who warned from this statement before the appearance of the book of Khalid al-‘Anbari and its distribution and indeed I warned al-‘Anbari and I sought from him to delete it from his book.....” (Gift to the people of truth and learning with the statements of Shaykh Rabee’ regarding the issues of *eeman*. Quote translation by Majid Jawed Al Afghanee.)

Ash-Shaykh Rabee’ also said: “And I am from the first of those who wage war against the statement that the actions are a condition for the completeness of *eeman* or it is a condition for the correctness in *eeman* and I repeatedly rejected that for years and until this day of ours today” (Gift to the people of truth and learning

with the statements of *Shaykh Rabee'* regarding the issues of *eeman*. Quote translation by Majid Jawed Al Afghanee.)

The *Shaykh* also said: "And I do not say that the actions are a condition of the completeness (of *eeman*) in a day of my life nor for a moment and not in my lessons and not in my tapes and not in my writings and not in my statements rather I am from the first who warned from it and seek from those who speak in regards to the affairs of *eeman* and other than it to stick with what was accepted by the *salaf* and specifically in regards to the definition of *eeman* that it is speech and action and beliefs it increases and it decreases and I warned from the statement of the condition of completeness and condition of correctness...." (Gift to the people of truth and learning with the statements of *Shaykh Rabee'* regarding the issues of *eeman*. Quote translation by Majid Jawed Al Afghanee.)

Ash-Shaykh Saleh al-Fawzaan, may Allaah preserve him, was asked, 'Are actions from the *rukn* of *Eeman* and *Juzu'* of it? Or is it from the *Shart Kamaal* of it?'

He said: 'This question is the same as the previous question. The questioner does not know the reality of *eeman*. That is why he has asked again: 'are actions *juzu'* of *eeman* or is it a *shart* of it?' This is because this one has not taken the '*aqeedah* from its sources and from the scholars. As we have mentioned that there is no action without *eeman* and no *eeman* without action, understand the reality of *eeman*. Actions are from *eeman*, statements are from *eeman*, beliefs are from *eeman*, and all of this together is *eeman* of Allah 'Azza wa-Jal with the *eeman* of His Books, His Messengers, the Last Day, and *eeman* of *Qadar*, the good of it and the bad of it." (*Masaailul-Eeman*)

Ash-Shaykh 'Abdul-'Azeez Ar-Raajihi, may Allaah preserve him, was asked the same question and he replied: "*Eeman* is the statement of the tongue and statement of the heart and actions of the heart and actions of the limbs. It is not to be said: that actions are *Shart Kamaal* (condition of completeness) or that is outside of *eeman* or it is from the *lawaazim* of *eeman* or it is from the requisites of *eeman* or it is from the proofs of *eeman*. All of these statements are from the statements of the *Murji'ah*."

He, may Allaah preserve him, was also asked, “There are those who say ‘Eeman is statement, action and belief but actions from the *shart kamaal* (condition of completeness) of it’?” He replied: “These statements are not from the statements of *Ahlus-Sunnah*. *Ahlus-Sunnah* say that *eeman* is statement of the tongue, statement of the heart and actions of the limbs and actions of the heart. And from the statements of them (*Ahlus-Sunnah*) is: *eeman* is statement and actions, and from their statements is: *eeman* is statement, action and intention. So *eeman* must have the following four matters: Statement of the tongue, i.e. to utter it upon the tongue; statement of the heart, i.e. to accept and affirm it; and action of the heart, i.e. intention and sincerity; action of the limbs. Actions are from the portions of *eeman*. It is not to be said that action is *shart kamaal* or it is a necessities of it, for these are the statements of the *Murjiah*. And we do not know that *Ahlus-Sunnah* state that actions are *shart kamaal*.” (*Ijmaa’ al-‘Ulamah al-A’laam ‘alaa annal-‘amal rukun fil-eeman*)

Ash-Shaykh Saaleh Aalush-Shaykh, may Allaah preserve him, said, “*Eeman* as is proved by the Book and the *Sunnah*, and the statement of the *Sahaaba* and the *Ijmaa’* of the *Imaams* of *Ahlus-Sunnah* is that it is statement of the tongue, belief of the heart and the actions of the limbs; Statement is a pillar; belief is a pillar and action is a pillar. Actions are not *shart kamaal* (condition of completeness), it is a pillar, the meaning (of action) here is the entirety of actions.” (Cassette *Liqa Maftooh* 1411 hijri)

Ash-Shaykh Saaleh as-Suhaymee, may Allaah preserve him, said: “...the statement that it (action) is the *shart kamaal* (condition for the completeness) (of *eeman*) perhaps falls into the belief of the *Murjiah*” (*at-Tibyaan li’alaaqatul-‘amal bi musamma al-eeman*)



[Is the one who says that ‘*Eemaan* is statement, action and belief. It increases and decreases’ free from ‘*irjaa* even if he says that ‘action is *shart kamaal* (condition of completeness) of *eemaan*?]

Ash-Shaykh Saaleh al-Fawzaan, may Allaah preserve him, said: “Whoever said this does not understand *eeman*, nor does he understand the ‘*aqeedah*, this is the one whom I have mentioned in the foreword to study the ‘*aqeedah* from *ahlul-ilm*, and to take it from its rightful sources and then he will know the answer to his question. As for his statement that “*Eemaan* is statement, belief and action” and after that he states that “Actions are from the *shart kamaal* (condition of completeness) and its correctness, then these statements contradict each other. How can one say that actions are from *eemaan* and at the same time say that actions are from its *shart*?! It is known that *shart* is outside the reality of what it is a condition for. And actions are inside *eemaan* according to the *ahlus-sunnah* not outside it, so this is what is contradicted by him. This one wants to bring together the statement of the *salaf* and that of the later ones, and his understanding is at odds because he does not know the statement of the *salaf* nor does he know the reality of the statement of the contemporary ones so he intends to combine between them. Indeed *eemaan* is statement, action and belief, and action are from *eemaan* and it is a part of it. It is not a *shart* from the *shurooth as-sihhah* or *shart kamaal* and other than these statements that are referred to these days. *Eemaan* is statement of the tongue, belief of the heart and actions of the limbs, it increases with obedience and decreases with disobedience. This is what the *Ahlus-Sunnah wal-Jamaa’ah* said with regards to it, the old and the new in opposition to the *Murjiah*.” (Masaailul-*Eemaan*)

The agreement of some of the heads of the *Murjiah* with the Salaf in speech that *Eemaan* is belief, statement and action did not free them from the ‘*aqeedah* of the *Murjiah*’

Al-Baaqilaani said: “Know, we do not deny the saying that *eemaan* is the conviction of the heart, statement of the tongue and action...” (al-*Insaaf* Page 49)

Al-Qhazaali said: “It is well known from the Salaf that: *eemaan* is conviction, statement and action. So what is the meaning of this? It is not far off that actions

are considered from *eeman* because it (actions) perfects it (*eemaan*) and completes it.” (Qawaaidul-‘Aqaaid/ Page 258)

Whosoever states the ‘aqeedah of the *Salaf* and understands it according to the understanding of the *Salaf* then he is from them. Whosoever agrees with the *Salaf* in their statement but opposes it in their understanding is not from them!

Shaykhul-Islaam Ibn Taymiyyah, may Allaah have mercy on him, said: “Many of the contemporary people do not know the reality of the statements of the *Salaf* and the *Imaams*. And from them are those who praise them and claim that they follow them yet they are in opposition to them...” (Majmoo’al Fataawa 12/87)

Shaykhul-Islaam Ibn Taymiyyah, may Allaah have mercy on him, also said: “From the contemporaries who give victory to the statement of Jahm in the issues of *eemaan*, they outwardly use the statement of the *Salaf* in this (issue)....and all of this is in agreement with the *Salaf* in speech.” (Majmoo’al Fataawa 7/158)

Ibn Rajab, may Allaah have mercy on him, said: “A group from the *Murjiah* say: ‘*Eeman* is statement and action’ in agreement with the *Ahlus-Sunnah*, but they interpret action with statement. They say that is the action of the tongue. This statement was mentioned to *Imaam Ahmad* from Shabaaba bin Siwaar and he rejected it and said: ‘This is the most repugnant of statements. I have not heard anyone say this...’ meaning it is a *bid’ah* which was not stated by any one from the *Salaf*” (Ibn Rajab’s *Fathul Baari* 1/113)



[Words Of Admonition From A Mountain Of Knowledge]

Ash-Shaykh Saaleh al-Fawzaan, may Allaah preserve him, said in the introduction of his book, *Masaailul Eeman*:

“So it is *waajib* upon whosoever wants to benefit himself and his Muslim brethren to learn the ‘*aqeedah* from its first to the last, learn all its aspects and issues, and to take it from the *Ahlul-‘Ilm* and the books of the *Usool* (foundations) from the books of the *Salaf as-Saaleh*. This will diminish the *jahl* (ignorance) hence there will be no need for the many questions, and also if he is able he should clarify it to the people and teach the ignorant, as they are most in need for the (correct) ‘*aqeedah*. Likewise ‘*aqeedah* cannot be taken from books alone or by reading and revising (only) since its issues cannot be primarily sought from books or from revision (alone)! Rather it can be achieved by *riwaayah* (narrating) upon *Ahlul-‘Ilm* and *Ahlul-Baseerah* (People of Insight), those who understand it and give rulings upon its various issues. This is what is obligatory as an advice upon us, the students of knowledge, at a time when the questions on the affairs of ‘*aqeedah* have increased due to the people not learning it. Or that the people talk on ‘*aqeedah* and issues related to it based on *jahl* (ignorance) or based on their readings and revisions, this is from the reasons that the difficulties and hardships have increased, leading to *juhood* (denial) and discord. This is since if we return to our own understanding without taking knowledge from its sources and its people and if we rely only to our readings and understandings this will lead to differing in this important affair, because the understandings and intellects differ.

Our *Deen* came with unanimity and agreement in opposition to sectarianism. It came with allegiance to *Ahlul Emaan* and disassociation from the *Kuffaar* (disbelievers). Certainly this cannot be achieved except by taking the matters of religion from its rightful sources and from its scholars who uphold it, and while learning it, one teaches and propagates it to those after them. This is the path to correct knowledge on ‘*aqeedah* and other than it, ‘*aqeedah* being the most important affair due to it being the foundation and differing in ‘*aqeedah* leads to misguidance and this leads to sectarianism within the Muslims. And there is no need for new writings on ‘*aqeedah*, the books of the scholars of the *Salaf* and those who followed

them are enough for us. Most of the books that have been published in these times on this matter are like scum and of no benefit. And the *tawfeeq* is from Allaah.”

نَسَأَ اللَّهُ أَنْ يَهْدِي ضَالَّ الْمُسْلِمِينَ ، وَيَخْرِي عَدُوَّهُمْ وَمَنْ أَرَادَ إِفْسَادَ عَقِيدَتِهِمْ وَبِاللَّهِ التَّوْفِيقُ وَمِنْهُ الْمَعْوَنَةُ
وَصَلَّى اللَّهُ وَسَلَّمَ عَلَى نَبِيِّنَا مُحَمَّدَ.

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